243 wheeled oxcarts is possible, although they are
492 rarely used. Burros usually have to be rented
or borrowed; in the latter case, a gift of maize
[427] or money equal to the rent is usually made. Fifty centavos a day is the usual pay for burros, which adds considerably to the expense of bringing in the harvest from distant fields. Often pay is in maize and is subject to some bargaining.

243 The time of the harvest varies in different
632 places. If the "plain" west of town is planted, the main harvest is in November, but if the "plain" southeast of town is planted, the harvest is in December. In either case, the town council, in consultation with the principal landowners, sets the dates for harvests. Where lands adjoin those of neighboring towns, usually both towns begin the same day. Eight days after the date set, anyone may turn animals into the fields. Persons who have not completed harvesting or carrying in their harvest may have difficulty protecting it from animals.

243 As the harvest is a time of joint work, even
527 though not communal in character, it also is a
692 rather festive and social occasion. Moreover,
273 many workmen have more money than at any other time. To protect them from temptations, keep them sober while working, and avoid distractions, the sale of fruit or liquor is prohibited outside the edge of town. Actually, the "edge of town" becomes somewhat elastic, and vendors may set up stands as much as half a kilometer from town.

243 In 1940 the following schedule of harvests was posted:

December 5. Huanaschucun (sloping lands at the foot of the Cerro de la Virgen, northwest of town).
December 9. Eastern part of the "plain" of Sharicho and Rincon de Paso.
December 16. Western part of Sharicho.
December 19. Plain of Arantepacua.

No rules were posted for smaller isolated areas and fields which were fenced. The parts of Sharicho and other areas close to the Nahuatzen boundary were harvested beginning November 26 in order to prevent conflicts over animals crossing the boundary.

251 White maize and yellow maize are stored un-
243 shelled in the lofts of "*trojes*." Little effort is taken to protect maize from rats and squirrels

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[pasb]

243 and none at all to stop attacks of weevils or bee-
251 tles. There are no mechanical corn shellers in Cherán, and bulk sales of unshelled maize are often made. Small amounts may be shelled for sale to storekeepers if there is need of a few cents in cash. One common method of shelling corn is to bind corncobs tightly with wire or cord to make a bundle about 12 inches in diameter. Maize ears are laid on the floor and rolled with this crude implement.

Black maize usually is not completely husked. Instead, pairs of ears are tied together and hung over poles in the house. The best ears are often hung on a pole on the veranda. Good field ears may also be hung in
[252] the house. Most black corn is consumed as roasting ears. Otherwise it is usually saved
[796] to make tamales in Easter week.

Discussion of land values, maize yields, and labor costs is deferred to the section on economics.

WHEAT

243 Wheat lands may be fertilized by hiring
[231] sheep to bed at night on wheat fields. Lands are plowed once before planting, and the seed is then sown broadcast. The land is then plowed lightly a second time, the furrows being at right angles to the first. Thorny brush, such as wild crab apple, is weighted and dragged across the furrows to break up large clods and to complete covering of the seed.

Some persons say only one kind of wheat is grown at Cherán, a type planted between September and November and maturing during the dry season. However, both bearded and beardless varieties were observed. Moreover, a few families have a so-called winter wheat
[821] ("winter" in Cherán is the rainy season, technically our summer) which is planted before the rainy season and matures in August or September. The more commonly grown wheat, it is said, would not survive so much water. Some other Tarascan towns near Tangancicuaro are reported to grow a reddish-colored wheat.

The dry-season wheat is short-stalked and often grows very sparsely. Moreover, most wheat is grown on inferior sloping lands or lands on which corn does not do well. Rains often appear to be inadequate to produce a

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244 brownish, and various spotted beans with much variation in size and shape were observed, and, in many cases, were named by informants. Until reports are received from botanists, the details of variation seem of little interest. All seem to be of climbing types.

Some people plant a few beans between the corn rows, usually in the garden. Mixing of corn and bean seed is said not to give good results. Separate planting of beans is rare, if it occurs at all. Beans are threshed by driving burros over the straw, or children may trample out small quantities.

Squashes and pumpkins.—A few pumpkins are grown in gardens for home use. The most common type is a squash known as chilacayote, although it is not grown abundantly.

The chilacayote must be planted 15 to 20 feet apart, for the plant spreads widely. Uusally it is planted in gardens. The fruit is large and green, resembling a watermelon in shape and color. The flesh is white and watery.

251 Some chilacayote is eaten fresh, cooked with
[252] brown sugar. Usually, though, it is cured by leaving it in the sun on roofs or wall tops for 2 or 3 weeks. Sometimes the squashes are coated with ashes mixed with water. This is believed to harden the exterior. After curing, they are stored in the "*troje*" or in the storage loft and saved until spring. Planting time is the traditional season for eating chilacayote, for this is a period when there are almost no fresh fruits or vegetables. The squashes sell
[435] for 25 to 50 centavos.

Broadbeans or habas.—Broadbeans (*Vicia*
244 *faba*), a coarse variety of European vetch, are usually planted in gardens or, more rarely, in the field. They are planted in furrows, like maize, and are cultivated similarly. Broadbeans yield well in Cherán but relatively few are grown, as they are not liked as well as ordinary beans.

Potatoes.—Planting of potatoes began in Cherán only 2 or 3 years ago. Apparently
[439] they do well but only a few are planted as yet, principally for sale in Mexican communities, for they have little place in Tarascan cookery. They are planted in April and harvested in November or December.

Chayote.—The chayote is not grown abundantly. Plants are found only in gardens,

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245 Pears and other fruit trees are not pruned, cultivated, or fertilized. Fruit to be shipped, especially pears, is picked with a special implement to prevent bruising. Three narrow pieces of shake are cut to a point at one end. They are then tied with string to one end of a long light pole, forming a triangular funnel. The funnel is placed under the fruit and raised, detaching it gently from the tree (fig. 4).

[413]

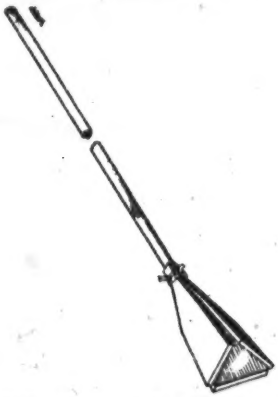

FIGURE 4.—Pear picker, made of trimmed shakes, cord, and any convenient long pole. The fruit is caught in the opening, lifted until the stem breaks, and then lowered to the ground. Bruised pears will not stand shipment.

Miscellaneous fruits.—A bitter apple, *manzana agria* or *chata*, is grown in Cherán. A larger, sweet apple is grown in Pichátaro, but only four or five trees exist in Cherán.

Three kinds of peaches are grown in Cherán: *blanco*, a type with red flesh near the pit (name uncollected), a green peach (prísku), and a yellow peach (melókuta). Relatively few [439] peaches or apples are exported.

Two kinds of cherries, black and white, are grown in Cherán. Both are dried in some [251] quantities and are sometimes sold in the market at Paracho.

A few *zapote blanco* are grown in Cherán, but most of this fruit consumed in Cherán is imported. The same is true of plums.

The *tejocote* is said not to be cultivated, but it sometimes is planted deliberately along field borders and its fruit is used. As, with the exception of pears, this is all the attention ever given to other fruits, it is fair to include the

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scaffolding, and string to line up the walls. Perhaps a dozen men do masonry, mostly as a secondary occupation. Work is usually charged for on the basis of square meters of wall.

Barbers.—Most men in Cherán now have their hair cut by a barber. There are two barbers in town regularly, and more come to town during fiestas. The Cherán barbers also visit nearby towns during fiestas. During the middle of the week they have little trade.

Formerly men cut each other's hair for nothing in the bull ring on Sundays, using only scissors. The barbers have clippers as well and also razors for shaving, although there is not much demand for the latter. One barber is not a native; the other learned the trade in the United States.

Water carriers.—In most households the women bring the water from the fountain or aqueduct in ollas carried on their shoulders. However, for any commercial use (*nixtamal* mill, masonry, the threshing machine) water is carried by men. In addition, there is one man who makes his living carrying water for storekeepers, whose wives may be too busy helping in the store, and for a few families who are somewhat Mestizoized and the husband has decided the work is too hard for the women.

Interestingly enough, the men's method of water carrying is entirely different from that of the women. Men carry water in two 5-gallon cans suspended from the two ends of a pole which is supported on the shoulder. This rigid dichotomy is observed even in families where one of the men or boys brings the bulk of the water. If the women need to bring additional water, they always use ollas and make several trips.

FOOD PROCESSING AND DIET

Consideration of food processing in this section is confined primarily to household activities. Commercial processing of food for sale, such as baking, butchering, and ice cream making, will be considered later.

The storage of food is confined primarily to maize, wheat, beans, and broadbeans (*habas*). Except for small supplies for immediate use, stores are kept in the house, usually in the loft. Maize is stored on the cob. Wheat, beans, and similar seeds are stored in gunny sacks or in

251 baskets. Such foods as sugar, coffee, salt, lard, fruits, vegetables, herbs, meat, fish, and manufactured foods such as bread are purchased in small quantities and are kept in various covered pottery or basket containers in the kitchen.

264 Eating habits show considerable variability
262 as between families. They also change with
184 the season and the prevailing occupations. Ordinarily three meals a day are eaten, at about 10 a. m., 2 p. m., and 7 p. m. or an hour later.
[556] Very poor people may eat only twice. The major foods are tortillas and other maize dishes, meat (or fish or cheese as substitutes), and green plants. In addition to these common foods, which may be prepared in various ways, there are various occasional or seasonal foods eaten as part of the regular diet, as well as foods eaten only or primarily on the occasion of a fiesta.

Two types of morning meal exist. The most common is a meal of tortillas and either meat or greens. This is varied every 4 to 8 days with some kind of atole. Some persons have taken over the local Michoacán habit of a boiled sweetpotato or a piece of bread and a glass of milk eaten early in the morning, at 7 or 8 o'clock. Such people usually eat the midday meal a little earlier in the day, between 12 and 1 o'clock. The midday meal is almost always a beef stew with cabbage (čurípo) eaten with tortillas. Those who cannot afford meat, eat some vegetable instead, often prepared with milk and sometimes with cheese also. The evening meal is usually the same as the midday meal. Prepared food may be kept over from one day to another.

Some people may eat only two meals, at about 10 a. m. and 7 p. m. The morning meal may consist of tortillas and beans or tortillas and chile sauce, varied frequently with atole, although no one would have atole daily. At night beans may be eaten if available; if not, boiled cabbage or čurípo is eaten, depending upon economic circumstances. Meat, eggs, fish, and game are rarely eaten by really poor people. Poor people often eat atapákua (squash blossoms and immature squash) with tortillas and ground dried fish or cheese if they have a midday meal. Between meals children or adults, if they feel hungry and the foods are available,

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chiles are added. Everything is passed through a colander before cooking.

Puɬiti kamáta.—This is made as is the one just described, but anis is used as flavoring and ground green corn is used instead of the ordinary maize dough. Nothing else is eaten with this.

Tamaríndo kamáta.—Maize dough and sugar are put through a colander and thoroughly boiled with 5 centavos worth of tamarind or blackberries. A small quantity of leaves of black or red maize is boiled; the liquid is added, giving the atole a blackish color. It is eaten with bread in the dry season.

Čarákata čarápiti.—According to another informant, this is made the same as tamaríndo kamáta, but with ground tamarisk or ground blackberry added. It is said this is the only occasion blackberries are used. March, April, and May, the warm season, is the time for eating this, as it is said to be a "cold" atole. When the atole has cooled and thickened, small portions are sometimes put on the colored maize leaves and allowed to thicken or harden like fruit paste. If not eaten immediately, it may be wrapped in the leaves.

Iɬúkua kámata (milk atole).—Ordinary maize dough atole is made with milk. This is one of the more common atoles. It is eaten with bread.[17]

Tóquera ičusta.—Uncooked maize tóquera (half way between green and mature maize) is ground on the metate, mixed with brown sugar and bicarbonate of soda (to prevent constipation), and fried in fat. This is a type of *gordo.*

Uačakata.—This is red or black maize which has been boiled on the cob and then dried for at least several months. This is one of the forms of maize preservation; the maize may be kept as long as 2 years. When desired, it is soaked for a day and night and then boiled. It is used ground for atole or is boiled with brown sugar.

RICE FOODS

Arroz kamáta, rice atole.—Well-cooked rice, milk, sugar, a bit of cinnamon, and a little

[17] It is reported that in Zamora and Purepero, both old Mestizo towns, the favorite atole is made of mesquite. The beans are ground on the metate and cooked.

252 Peanuts are often on sale on the streets.
262 They and cooked squash are the only refreshments accessible to the very poor. Generally
[435] about a handful may be purchased for 1 centavo.

Chilacayote is a member of the squash family with watery white flesh. It probably is closest to what we call pie melons in the United States. It is much liked. The young, immature fruits are boiled with a little milk and, if it can be afforded, a little cheese.

As mentioned previously, mature chilacayotes are eaten all year but mainly in the spring.
[251] If placed in the sun daily for some time during dry weather, they will keep for some months in storage. They are sometimes coated with ashes mixed in water before storage. To serve, they are cut in pieces and boiled. Usually,
[435] cooked pieces may be bought on the street for a centavo.

Atapákua is made of squash blossoms and sliced immature squash, cooked with chile and a little flour or maize dough for thickening.

Nopal (prickly pear) is used as a vegetable. The tender leaves are skinned, cut in small squares, boiled, and then usually fried very lightly in lard.

Squash greens (the tender tips of the runners on the vines), which are commonly eaten in many parts of Mexico, are rarely eaten in Cherán. An informant had "heard" that those people who did eat them boiled the greens, then cooked them lightly with lard.

Green beans are not eaten. Informants did not even know a name for them. Dried beans are boiled, usually with a very little salt. They are often not very well done because of the altitude. They are watery and tasteless to an outsider, although relished by the residents.
[134] They are scarce, as there are few suitable soils near Cherán and most beans are imported from the Lake Pátzcuaro region.

262 Fruits are eaten rather sparingly in season in accordance with the economic status of the family. Locally grown fruits are eaten rather more than imported fruits. Children and young people appear to eat rather more fruit than do adults. Nearly every Cherán lot will have at least a pear, peach, apple, or cherry tree. Tunas, the fruit of the prickly pear, are also eaten as fruit.

[p.57a]

184 Maize stalks, chewed as a sweet to a greater
262 extent than in Cherán.

Salt-rising bread made by one baker once a week. It sells at 10 centavos a piece.

The daily adult consumption of corn was estimated at three-eighths of a liter.

In Angáhuan, a large, isolated, and conservative western sierra town, two meals daily are
[264] also the rule. The usual hours are 10 a. m. and 6 p. m. Children and sick people may also eat tortillas or cold kurúndas at other hours. Tortillas are made by only a few women, the kurúnda taking its place. The kurúnda here is not wrapped in the maize leaf (k'an) but in the husk of the ear (šarákata).

The beef broth (čurípo) is made for preference from slightly spoiled meat or dried meat. (This is also true at Parícutin.) As there are no butchers in Angáhuan, butchering is done at home. Some of the meat is sold; the rest is
[251] cut in strips, rubbed with salt, and dried on the house roofs.

The agwákata tamale is made with beans like that of Cherán. It is eaten only for the
[196] fiestas of Candelaria (February 2), Carnival, Santa Cruz (May 3), Corpus, and at weddings.

Máákuta is a *posole* made of boiled black
[252] maize (čiráns), boiled beans, silantro, and chile. A little dough of ground black corn is added as thickening. This is served to guests at New Year's and at the fiestas in December and July. At New Year's the *posole* is accompanied by huge kurúndas weighing about 2 kilos.

272 Little milk is consumed. However, the town
184 produces enough cheese for export.

Agua miel is consumed in season. Pulque is little liked. A common drink is *"tepache"*
[273] (čarápe), which is slightly alcoholic.[30] It is made of barley, boiled in water and left in the water for a week. Carbonate and sweetening are then added.

Papaya juice is drunk and the seeds are toasted and eaten.

262 Men working in the fields or woods often
184 carry maize on the cob which they shell and
252 toast by a fire. This is called *"esquite"* (guaníto). They also carry *"esquite"* from home already prepared and mixed with brown sugar.

[30] In Oaxaca, "tepache" is pulque reinforced with brown sugar and is more than "slightly" alcoholic.

USES OF THE TARASCAN HOUSE

STORAGE

343 251 The Cherán house is really a storehouse. The loft and, sometimes, the lower floor are employed for storage of crops and food reserves. The lower floor is used for the storage of clothing, furniture not in immediate use, and for the family altar and the image of the saint. On occasion, it may be used as a sleeping room for guests. Supplementary sheds also may be used for crop storage, especially for fodder for animals.

SLEEPING AND COOKING

362 574 Cooking and eating is all done in the kitchen. Guests may be fed in the kitchen, outside, on the house veranda, or in the house. Female visitors are usually entertained in the kitchen. Male visitors are more apt to be entertained outdoors or on the house veranda, depending on the weather.

362 513 In mountain towns, sleeping is always in the

[364] only on the days preceding a town fiesta. The
653 householder is also expected to work on certain community enterprises, such as repairing roads or bridges and the water system. Likewise, unless
675 he occupies some special position which exempts him, or is well along in years, he will be expected at times to join the *ronda*, or night watch, which polices his *cuartel*, or *barrio*.

Cherán is unique in its attitude toward visitors.
351 We have already mentioned the general occurrence of fences. These are usually high enough to prevent passers-by on the street from peering into the house yard. Visitors always knock at the
514 gate or call out, announcing themselves. As some-
609 times the inmates will not respond to a knock, the call is useful in getting a response. Unless the visitor is a relative, *compadre*, or neighbor

[continued on p.32b]

RELATION OF THE TARASCAN HOUSE TO THE ENVIRONMENT.

CHERÁN

The wooden house, or "*troje*," of Cherán is
362 relatively dry but, in the absence of any method of heating, it is uncomfortably cold most of the year, especially at night. The kitchen floor is
[354] frequently damp; although it is heated by fire, ventilation is inadequate, and the smoke often irritating to eyes and throat. On windy days, also, drafts whistle through cracks or under the lower edges of the walls. The masonry-adobe type of construction also presents drawbacks. It is not heated either and, while wind is less apt to penetrate, it is often unsatisfactorily ventilated. Moreover, the dampness climbs up through the walls at least 6 months of every year and into every corner of the room.

Probably the "*troje*," or house loft, can most
251 easily be made impervious to rodents if it be well
362 built, and if bunches of cactus be fastened at strategic points on the outside walls. Rarely, however, is this true. In addition, the roof often permits entry of birds, particularly half-wild domesticated pigeons, and scarcely ever is anything done to prevent their forays on the maize. It is doubtful if the masonry-adobe structure is superior in any respect for loft storage. For main-floor storage it probably is inferior owing to the greater dampness. [Continued bottom of

[p.32a] page 32b]

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592 **Functional aspects.**—Among the Tarascans the agglomeration of buildings in an individual lot include the principal house, the kitchen, burro stable, hogpen, and frequently certain storage structures. The head of a household may build two or more sets of houses and kitchens in his lot for his married sons. The main house (the wooden 342 *troje* in the Sierra or the adobe structure in the surrounding areas) serves principally as a storehouse. The maize harvest is stored in the loft [251] (*tapanco*), which is floored with heavy planks and entered through a trap door by means of a ladder or notched log. In the lower room (floored with planks in the wooded *troje*, often dirt-floored in the adobe house) are stored small grains, clothes, personal valuables; it is also used to house images of various saints, to entertain guests, and as sleeping quarters for them; some members of the family (usually marriageable girls) often sleep in

4: West K-5 (1946) 1948 NU34 Tarasco NU34
[P. 29-b] Sierra

343 being the hearth place and the warmest of the buildings, it is also the main sleeping quarters of the family.[27]

The minor structures include the stable, chicken roosts, and the hogpen, all constructed of logs or rough planks; the gate roof (*puerta de golpe*) in [251] the loft of which maize fodder is often stored; and, in some Sierra towns, special storage buildings, which consist of small wooden sheds on stilts or simply small plank *trojes* resting on a crude stone foundation.[28] The house lot is fenced

[27] For a description of the hearth types and kitchen implements, see Beals, Carrasco, and McCorkle, 1944, pp. 16, 22-26.

[28] The special storage places are called ámutakata in Angahuan and Charapan, uakáli in Capacuaro. Literally the term "ámutakata" means "addition," and is also used for the storage space in the gate roof. The *puerta de golpe* occurs not only in Michoacán, where it is most common, but is seen in mestizo towns in the Valley of Mexico. The main purpose of the roof is to keep rain from the wooden gate.

342 widespread both in the Sierra and in surrounding
[177] areas. The modern *troje*, then, appears to have been introduced into Michoacán sometime between 1580 and 1780.

Some native constructional and functional elements were applied to the log or plank structure. For instance, the square floor plan and the four-shed roof were common features of the aboriginal house. Again, the use of the *troje* as a store-
342 house and the retention of the separate kitchen as
251 living quarters would seem to indicate application of native uses to an introduced element. The storage of grain in the loft, however, may be an introduced European trait. As in most parts of indigenous Mexico, separate granaries (*trojes*) were possibly employed by pre-Conquest Tarascans.[40]

342 The wooden *troje* is disappearing in the Tarascan area. As mentioned above, a few old structures exist in some of the towns outside the Sierra. According to the local inhabitants, such *trojes* were formerly more numerous; however, there is no evidence that the entire town was once composed of wooden houses. Owing to decrease in large pines and firs, the cheaper adobe and stone structures are gradually replacing the *troje* in the Sierra towns.[41] Only a few small Sierra villages and *ranchos* consist entirely of wooden structures.

342 In addition to the interlocked plank house,
177 various roofing materials have been introduced into the Tarascan area (as well as into all parts of Mexico). Aboriginally, houses were roofed with grass or palm thatch, which is still employed in the *tierra caliente* of Michoacán. During the last half of the 16th century Basque miners probably introduced the shake (*tejamanil*) to roof their houses and ore refineries at the mining centers in central Mexico.[42] From the mines the use of shakes gradually spread to Indian villages situated

[TEXT CONTINUES TOP of P. 32a]

[40] One of the "temporary structures" depicted in the Relación de Michoacán is similar to the modern vaulform granaries (*cuexcomatl*) of parts of Morelos, Puebla, and Tlaxcala. Moreover, the original ms. of the Relación de Tiripitío, 1580 (in the Garcia Library, University of Texas, Austin), illustrates a vaulform *troje* similar to that shown in the Relación de Michoacán. The Tiripitío *troje* was of two stories, the lower floor being used to store maize, the upper, reached by a notched log, for storing clothes, personal valuables, etc.

[41] Fair adobe brick can be made in the Sierra by mixing the local soil (of low clay content) with pine needles.

[42] The Relaciones Geográficas of 1579-81 (Mss. Nac., leg. 102) invariably mention shaked roofs in mining centers of New Spain. In the modern Basque country, however, shakes are used to roof only shepherds' huts (Beals, Carrasco, and McCorkle, 1944, p. 34).

243 is often retarded until the following December or January.

246 Fodder, consisting of that part of the maize
251 plant above the ears, is cut in September, when the plant is still green and the ears well formed. In the Sierra, fodder is often stored on platforms constructed in trees. Normally it is taken to the village and placed in sheds or on log platforms in the house lot (pl. 5).

243 Since the late fall maize harvest of Cherán, described by Beals (1946, pp. 24–25), is typical of most of modern Tarasca, no attempt will be made to repeat the data here. In only one area—the [493] Zacapu Basin—are four-wheeled wagons (*gua-llines* made of the frame and wheels of abandoned autos) used to haul maize from the fields to the [492] village. In all other areas burros haul the ears in sacks (*costales*) or nets. Ears of maize are 251 stored in the lofts of the main house; shelled corn is never stored. The ekuaru corn that is kept for seed and food is hung by the husks in bunches (*piña*, sandángata) or in rows over poles inside the house or on the veranda.

242 *Crop rotation and fallowing.*—Except in ex-
243 ceptionally fertile lands, field maize is rarely grown for two consecutive years on the same ground. In the basin plains of the Sierra, corn is often planted without fallow in spots refreshed by annual deposits of alluvium, as at the base of alluvial fans and in sink areas in the center of basins. The soils of the recently drained lacustrine plain of Zacapu are so rich that they support annual maize crops without rotation or application of fertilizer. Generally in the Sierra, maize fields in the basin plains and lower slopes are fallowed for 10 or 12 months every other year. In such fields only maize is planted. Usually during a given year, half of the plains land belonging to a village and a portion of the slopes are fallowed, the rest being planted; when the village possesses more than one basin plain, cultivation and fallow are alternated from one to the other. Ordinarily in the *desmontes* and *jollas* wheat or barley are rotated with maize (one year wheat, one year maize, one year fallow). In the temporal lands surrounding the Sierra customarily two crops per year, one of maize, the other of wheat or barley, are obtained from a given piece of ground. The land is then fallowed 8 to 12 months. (Wheat planted in November, harvested following April or May; maize planted in June, harvested in

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[P. 41-b]

244 **Squash culture.**—The cucurbits complete the ancient Mexican crop complex. Three species of the genus *Cucurbita* are today cultivated in the Tarascan area: *C. pepo* (*calabaza común* purú), *C. moschata* (*calabaza de Castilla*, purú), and *C. ficifolia* (*silacayote* or *chilacayote*, t'ik'ɨ́ɸa or tikɨ́ɸ).[14] *C. pepo* appears to be the ancient squash of the area, for it is referred to as *calabaza comùn* or *calabaza corriente*, and in mestizo villages nearby as *calabaza tarasca*. Surprisingly few varieties occur, the most common being oblong (20 cm. long), ribbed (10), green and yellow mottled, with the ordinary five-sided peduncle. Smooth types are also cultivated. A small *pepo*, called čekámita, is grown in a few villages of the Sierra and La Cañada. In some pueblos the common name of *C. moschata* is *calabaza de la* [177] *Castilla*, which may indicate that this squash was introduced into the area after the Spanish Conquest; it is found mainly around the edges of the Sierra. Some varieties are flat and round, similar to the pumpkins of the northeastern part of the United States. Others are small, crooked-neck types.

In contrast to its minor place in the agriculture of many indigenous groups of Mexico, *C. ficifolia* is an important cultigen among the Tarascans. Two varieties are grown, both having the appearance of a watermelon: one with black seeds (*chilacayote común*, tikɨ́ɸ), and the other with white seeds (*chilacayote-calabaza*, purútikɨ́ɸa). Of the two, the latter is said to have the better flavor.

Like *frijol*, squash is ordinarily planted with maize in both plow and hoe lands. Squash seeds are rarely planted in the same hill with maize and beans; rather the plantings are widely spaced (5 to 6 meters) along the rows or edges of the field in order to allow for spreading. *Chilacayote* (and often common squash) is usually planted in the fertile house lots or in the *desmontes*, where the soil has been fertilized by wood ash. Within the plowlands it is sometimes planted in a *quemazón*, a spot where a log is burned and ashes well mixed with underlying soil. Squashes are gathered in October or November before the maize harvest. ●[251] Chilacayotes are sun-cured on roofs or on adobe fences for 3 or 4 weeks, and are then stored in the house loft or in a corner of the dwelling.

[14] Botanical identification of the squash seed collected in the Tarascan area was kindly made by Dr. T. W. Whitaker, of the United States Department of Agriculture.